

TWENTY-SIXTH

ANNUAL REPORT

OF THE

PHILADELPHIA

*Female Anti-Slavery Society.*

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PHILADELPHIA:

MERRIHOW & THOMPSON, PRINTERS.

Lehigh Street, north side of Pennsylvania Canal.

1863.

## OFFICERS FOR THE ENSUING YEAR.

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PRESIDENT.

SARAH PUGH.

VICE-PRESIDENT,

SIDNEY ANN LEWIS.

RECORDING SECRETARY.

GULIELMA M. JONES.

CORRESPONDING SECRETARY.

MARY GREW.

TREASURER.

ANNIE SHOEMAKER.

BOARD OF MANAGERS.

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ANNA M. HOPPER,	SARAH H. PIERCE,
REBECCA S. HART,	ROSANNA THOMPSON.

## REPORT.

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A second time in the history of this nation, the wheels of the Federal Government have been locked, and the ponderous machinery has, for a while, stood still. On both these occasions, the power which checked its motion, was the anti-slavery sentiment which has been developed in the North; an influence of which it was confidently predicted, thirty years ago, by statesmen and politicians, that it would never enter Congress. How slowly, steadily and surely, the spirit of Liberty, which dwells waking or sleeping in every human soul, gathered up its forces, and overcoming, step by step, the resistance made to its progress, won its entrance into that stronghold of slavery, and confronted astonished legislators who were denying its existence, the future historian of the American Anti-Slavery enterprise may record. To-day, while the civilized world is watching with eager interest the struggle which is going on in our land, between the hosts of Liberty and Slavery, we note the turbulence of our National Legislature as a favorable sign of the times. Many such signs of the times are now visible even to superficial observers. From our eastern to our western borders, and even throughout our great southland, bright with the light of nature, dark with

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the curse of sin, do we find, scattered here and there tokens that the great heart of the people is slowly returning to its early love of liberty. Among these indications are, the continued sturdy resistance of the State of Wisconsin to the aggressions of the Slave Power, made through the Federal Government, in the case of Sherman M. Booth, charged with violation of the Fugitive Slave Statute; and the result of the trials in the well known case of the "Oberlin Rescuers," concerning which an organ of the Democratic party bitterly exclaimed, "The Government has been beaten at last, with law, justice and facts all on its side, and Oberlin, with its rebellious Higher Law creed, is triumphant." Of similar significance is the fact that the Maryland Slaveholders' Convention, held in the city of Baltimore, in June last, after a session of two days, passed resolutions condemning as impolitic and inexpedient the object for which they had assembled, viz: to recommend to their Legislature the adoption of measures for the removal of the free colored population beyond the limits of the State, or their sale into slavery. Evidently desirous as they were to accomplish this object, and heartless and impious as were the measures which they did venture to recommend, they were overawed by the public sentiment of the northern part of the State, and compelled to relinquish their cowardly aggression on the rights of their weaker brethren.

We record with peculiar pleasure, the results of two cases of attempted kidnapping in our own State, in which we see most cheering indications of an improv-

ing public sentiment. On the 10th of June, 1869, in the southern part of Cumberland County, Pennsylvania, within twelve or fifteen miles of the Maryland border, a family named Butler, consisting of a husband, wife and child, were seized and forcibly carried into Maryland as slaves. This capture was effected during the night, and the next morning the appearance of the deserted home revealed to the neighbors that the kidnapper's footstep had crossed its sacred threshold. This outrage excited great indignation in the neighborhood, and the citizens of the township determined to rescue the victims, and to punish the aggressors. They succeeded in procuring the arrest and conviction, on the charge of kidnapping, of the principal actor in the affair, a professional slave-catcher named Myers; and afterwards by a compromise, he was released from imprisonment, upon his personal recognizance, and the woman and child were restored to liberty.

The arrest, trial, and acquittal of the alleged slave, Daniel Webster, in April last, will never be forgotten by those who witnessed it. The arrest was made in Harrisburg, on the second day of April, and the trial was held in this city, before U. S. Commissioner John C. Longstreth. It was with heavy and hopeless hearts that the abolitionists of this city gathered around that innocent and outraged man, and attended him through the solemn hours of his trial. We saw in him a representative of the human race, a son of God, a brother of all men; we saw, hanging on the issue of that trial, an alternative of destinies which

the soul shudders to contemplate, the possession and enjoyment of man's glorious birthright of freedom, or life-long slavery, with all which these words imply of the mind's debasement, the body's torture, the heart's unutterable anguish. We well remembered similar scenes in the past, when we had watched such judicial proceedings to the bitter end, and heard the judge consign his victim to wretchedness, and himself to infamy. With such visions and memories as these, we might well keep sleepless vigils through that night of peril to an immortal soul. The sun set and rose upon us, while that fierce struggle between despotism and human freedom went on, but with its returning rays came no dawn of hope to our souls. As in the early morning hour, we passed through the quiet streets of the city, to our homes, physical weariness was forgotten in the sadness of our forebodings of the issue of this trial, and in the pain with which we contemplated the disgrace of Pennsylvania, in permitting such judicial proceedings within her borders.

The closing scenes of this trial, the breathless silence with which the crowded assembly in the Court room waited to hear the death knell of the innocent prisoner, the painfully sudden transition from despair to hope, and thence to certainty of joy, the burst of deep emotion, the fervent thanksgiving, wherein was revealed that sense of the brotherhood of man, which God has made a part of every human soul, cannot be portrayed in words. The exultant shouts which went up from the multitude who thronged the streets, waiting for the Court's decision, shouts of joy over a

rescued man, were, doubtless, richer music in the ears of angels, than the anthems which ascend from temples whose altars are stained with the blood of the slave. We hailed this triumph of Freedom, partial though it was, as a proof of a great change wrought in the popular feeling; in which change we saw the result of twenty-five years of earnest effort to impress upon the heart of this community anti-slavery doctrines and sentiments. For this we thanked God; from this we took courage to pursue our work with unabated vigor, and with renewed hope that Pennsylvania will yet become worthy of the name of a free Commonwealth. We accounted it a great gain to our cause that the city of Philadelphia was, thus far, aroused from its apathy on the subject of slavery, and that hearty sympathizers with Daniel Webster, in his peril and deliverance, were found in every class of our citizens, including even the Pharisees and the Publicans. The chief actors of the hour, in the outraged man's defence, who labored with unwearied assiduity in his behalf, found ample reward for their toil in any one of the great results of this trial. The rage of the spoiler, whose prey had escaped him, the anger of that portion of the community, in whose estimate the rights of humanity are always of far less importance than the Market Street trade, were forgotten in one thought of the doom from which their brother had been rescued. The lawyers who pleaded his cause with eloquence which came from the heart, might have consoled themselves under the taunts of the opposing counsel who sneeringly begged them to "talk professionally," by

the consciousness that if they did not "talk like lawyers," they at least, talked like men, men out of whose souls had not died all loving sympathy for man, all manly indignation against Wrong, all godlike devotion to right.

The sentiments of this Society, in view of this trial and its results, were expressed in the following resolutions which were unanimously adopted at its stated meeting, held April 14th, 1859.

*Whereas*, Our City and Commonwealth have been again disgraced by the trial of a man on the charge of being a fugitive slave; therefore,

*Resolved*, That we earnestly protest against this insult to Pennsylvania, this outrage on humanity, this heinous sin against God.

*Resolved*, That, while we greatly rejoice that Daniel Webster has been delivered out of the hands of his oppressors, we deeply regret that the reason of his discharge was *not* that he is a man, and therefore has an inalienable right to liberty, but, only a failure on the part of the claimant to identify this man with the slave whom he sought.

*Resolved*, That, while we commend the act of Commissioner Longstreth, in restoring to freedom the man whose cause he tried, we solemnly remonstrate against his course, in permitting such a cause to be tried before him, and in holding an office which requires him to execute that most infamous enactment, the Fugitive Slave Statute.

*Resolved*, That the thanks of the friends of freedom are due to the defendant's counsel, Messrs. William S. Pierce, George H. Earle and Edward Hopper, who, without pecuniary recompense, advocated his claim to liberty, with eminent ability and zeal,



laboring with unwearied assiduity, by day and by night, in his behalf; and that, while we are aware that they desire no other reward than the approbation of their consciences and the successful result of their labors, we would assure them that their services in this cause will ever be held in grateful remembrance by us, the friends and representatives of the American Slave.

*Resolved*, That, in the efforts of United States officers to debar peaceable citizens of Pennsylvania from attendance on a public tribunal upon their own soil; in the pusillanimous threat of one of those officers to arrest three ladies, for the offence of standing quietly in one of the halls of our Court-house; and in the subsequent attempt, by a mob, to wrest the right of free speech from a portion of our citizens holding a public anti-slavery meeting, we see unmistakable tokens of the cowardice and the fury of the Slave Power.

*Resolved*, That this attempt to kidnap a man on our own soil, arouses in us, and should arouse in our fellow-citizens, a determination to endeavor to procure the repeal of the Fugitive Slave Statute; and that it summons us to energetic efforts to obtain from our own Legislature the passage of a bill which shall prevent the recurrence of such scenes, and forbid that the State of Pennsylvania shall be, any longer, a hunting-ground for slave-catchers.

This triumph of our cause was quickly followed by another equally significant of an improving public sentiment. On Friday, the eighth of April, a meeting, called by abolitionists, assembled in this city, for the purpose of protesting against the arrest and trial of Fugitive Slaves, in Pennsylvania. The Slave Power, having been defeated in a contest at law, resorted to

its characteristic method of putting down the abolitionists by violence. A mob gathered, and attempted to break up the meeting, but they were quickly suppressed by the Mayor's police, and the right of freedom of speech was successfully vindicated. This was the first time in the history of our enterprise, that the authorities of Philadelphia quelled a pro-slavery mob.

One of the effects produced by the scenes of that memorable week, was a deep impression on the minds of abolitionists, of the importance of procuring the enactment of a law which shall make it a penal offence to arrest, as a slave, any human being on the soil of Pennsylvania. Efforts to accomplish this, by the circulation of petitions to our Legislature, and by appeals to the conscience and heart of the people, have constituted a portion of our work during the past year.

Another evidence of the change in the opinions and feelings of the North, produced by years of anti-slavery labor, is the formation of the "Church Anti-Slavery Society of the United States." Whether this new Association will be an efficient force against the slave power of this country, or a quietus to the consciences of clergymen and lay church members, who, knowing slavery to be a sin, have not sufficient moral courage to join the ranks of those who are seeking its abolition, is yet to be proved. However this may be, the fact of its organization plainly shows that the Church, at last, feels that the demand made upon her for anti-slavery action is too strong to be any longer wholly resisted.

Turning now, to look in another direction, and to measure the strength of the enemy against whom we contend, we see many indications that a long and earnest conflict is still before us. Conscious of inherent weakness, and enraged by occasional defeat, the Slave Power is evidently gathering its forces for a fierce struggle in which all must be lost or won. The avowed attempts to re-open the foreign slave-trade, the open advocacy of it by prominent citizens of the South, the recent act of the Arkansas Legislature, giving the free colored people of that State the alternative of migrating, or of becoming slaves, and the establishment of slavery in New Mexico, clearly show a strong determination to extend and strengthen the system of slavery by all possible means.

There is a sign of the times which would be very disheartening to abolitionists, if anything could dishearten those who contend for a great moral principle, with the firm belief that Truth and Right must be ultimately victorious. It is the continued apathy of a large portion of the American Church and clergy towards the claims of the slave. While we rejoice in the fact that many churches and ministers, of various denominations, are repenting of this sin, and doing works meet for repentance, it cannot be denied that the American Church, generally, gives its influence on the side of the oppressor. Neither the sinfulness of slaveholding, nor the unutterable woe of the slave, arouses its conscience or moves its heart. Denouncing unpopular sins, it is the apologist for this. Preaching repentance for sin, in general, it persecutes those who

faithfully apply the doctrines of Christianity to this greatest of all outrages on human rights. Professing to worship God, it sanctions this desecration of His image; baptizing itself in the name of Christ, it refuses to succor those of whom He has said, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Those two great organizations, the American Tract Society, and the American Board of Commissioners for Foreign Missions, annually demonstrate this fact. At the last Annual Meeting of the American Board, two of its members earnestly besought that body to listen to the claims of the slave, but those professed Christian ministers and laymen, zealously seeking to propagate their religion in foreign lands, and to abolish cruelty and injustice and vice in India and China, refused to withdraw their support from cruelty, injustice and vice at home. They knew that, in this city, where they were holding their sessions, and calling upon the community for sympathy and aid in the work of extending Christianity, a few months before, a prominent and influential church member had issued his orders for the sale of four hundred human beings. Yet the desolation of heart which followed those orders, the terrible sundering of family ties, the anguish for which this world has no consolation, moved them no more than it moved the churches of Philadelphia when the deed was done.

From the pain of contemplating the real character of these two great organizations, some relief is to be found in the fact that a large number of individuals,

and some churches, are withdrawing their confidence and withholding their contributions from them, and that this testimony against their faithlessness, is doubtless increasing.

We watch carefully and with deep interest, from year to year, the character of our city press; as its importance both in indicating and influencing public sentiment can scarcely be over estimated. \* During the last year it has certainly made some progress in the right direction, but its moral tone is still so low that the advocates of the anti-slavery cause find it a powerful opponent. When we consider the influence of the church and the press of our city, we cannot be greatly surprised by such indications of popular feeling as the expulsion of our colored citizens from our city rail-road cars. While, in our churches, professed Christians say to their colored brothers and sisters, Sit in the negro pew, or go and worship apart from us; it is, certainly, not strange that, in the rail-road car, they should say, Presume not to sit beside us. When we are asked what we have to do with slavery, we point to these facts, to show what slavery has done for us in so hardening the hearts, and blunting the moral sense of the community, that thousands of our fellow citizens neither see nor feel the insult offered to God and man, in such deeds and words as these.

In the contest between Freedom and Slavery, the great event of the year eighteen hundred and fifty-nine is the martyrdom of JOHN BROWN. In after times this event will stand out on the history of that year, in its true proportions, revealing the grandeur

and beauty of the human soul in its hour of self-sacrifice. The courage and daring of the warrior fades in the lustre of that hour, where all his lifelong devotion and fidelity to his highest ideal of Right culminated in glory. John Brown will be remembered as one who freely and deliberately gave his life for the ransom of the American slave. He will be remembered, also, as the man who revealed the hollowness of the system of American Slavery, by the reverberation of one blow which he struck against it. The terror-stricken Commonwealth which tremblingly put him to death, acknowledged his heroism, and did homage to the grandeur of his distinguished philanthropy. They who glory in the battle-fields of the American Revolution have no right to condemn as unchristian the battle of Harper's Ferry. They alone may do this, who believe that the only sword which man may rightfully use is the Sword of the Spirit.

While these events were passing before the eyes of the nation, the opinion and feeling of this Society concerning them were expressed in the following series of resolutions:—

*Resolved*, That, in the recent insurrection at Harper's Ferry, we see one of the natural fruits of the system of American Slavery, which, in robbing millions of human beings of their inalienable rights, inevitably arouses resistance to itself in the hearts of all true lovers of freedom, which resistance must be manifested in accordance with their various characters and principles.

*Resolved*, That we cordially sympathize with JOHN BROWN in his intense hatred of slavery, and ardent

love of liberty, and the noble object to which he devoted his life, viz. the emancipation of the American slave; that we honor the spirit of heroic self-sacrifice which led him to face mortal peril in its behalf; that we reverence the deep religious sentiment which inspired him with strength; and, now, while he stands doomed to death by tyrants who traffic in "slaves and souls of men," we hail him as a martyr in the glorious cause of human liberty.

*Resolved*, That we regard this insurrection as a solemn warning to this nation to abolish, by peaceful measures, its system of slavery, lest that system should be overthrown in blood; and that the lesson which it teaches Abolitionists is, that the welfare, not only of the slave, but of the slaveholder, demands that they should pursue their work with unabated vigor.

*Resolved*, That, in our conflict against slavery, we reject, as we have ever rejected, the weapons of physical warfare, believing that moral reforms are accomplished only by moral power, and that we confidently rely on the preaching of the truth, which is "mighty through God to the pulling down of the strongholds" of error and sin, and to the regeneration and salvation of the world.

The reign of terror throughout the South, which has followed these scenes, is a frightful demonstration of the conscious weakness of the slaveholder. During the last few weeks, the southern mails have brought to us, day after day, new items of horror to add to that dark catalogue on which the civilized world is gazing. In one State most cruel tortures are inflicted on a man because he expressed an opinion that slavery degraded white laborers in the South: from another, a resident of nine years is banished for the offence of refusing to join in the persecution of a Northern man

who was charged with selling in the South, a book *published in the North* :\* in another, a *Methodist preacher*, a native and a resident is arrested, imprisoned, and afterwards held in bonds of ten thousand dollars, to answer to the charge of circulating "*Helper's Impending Crisis*," and expressing sentiments unfavorable to slavery. In Kentucky, which boasts of comparative mildness of its form of slavery, the press of an anti-slavery newspaper, "*The Free South*," is seized by a mob and thrown into the Ohio river, and, from the same State, twelve families comprising thirty-nine persons, are suddenly banished for the crime of holding anti-slavery opinions. Is not the destruction of the slave power foretold in their madness ?

Northern sympathy with the spirit and purpose of John Brown, found expression in large public meetings throughout the free States. In this city, as in others, such a meeting was convened ; the largest ever assembled here, for an anti-slavery purpose. Again, a riotous attempt was made to deprive the abolitionists of the power to hold a meeting, and again the rioters were quelled by the municipal authorities ; another triumph of freedom of speech over despotism. In this city, also, as in others, a large meeting was assembled for the purpose of making a peace-offering to Southern slaveholders. The contempt with which these overtures were received by the Southern press, was a fitting rebuke of such cringing servility to tyranny. Yet it was ineffectual, for these demonstra-

\* Fleetwood's Life of Christ.



tions were speedily followed by new efforts, on the part of this class of our citizens, to prove their loyalty to the Slave Power, and their worthiness of its patronage.

During twenty-four consecutive years the Pennsylvania Anti-Slavery Fair has been held in this city, in the month of December. It has always been conducted with order and dignity, and with careful fidelity to just principles of traffic. It has been esteemed an important department of our anti-slavery labor, both on account of its pecuniary proceeds, which have amounted to more than thirty thousand dollars, and for the moral influence which it has exerted upon those who have been engaged in it. Until the last year, it has never been disturbed by pro-slavery animosity. Even in those days when the lives and property of abolitionists were given up to the mercy of the mob, our Fair was never an object of popular violence. Perhaps Southern chivalry never before demanded the suppression of a Ladies' Bazaar. Our Fair was opened in Concert Hall, on the twelfth day of December, with its usual prospects of success. As usual, its Flag was suspended over Chestnut street, displaying to our citizens a picture of the old Liberty Bell which they so proudly exhibit in Independence Hall. Visitors thronged our Saloon, and the Fair proceeded without interruption until the fourth day. On the morning of that day the High Constable entered, and, in the name of the Mayor, requested of one of the Managers that our Flag should be taken down. The Manager replied, in remonstrance, that many other

exhibitions, in the city, were allowed the privilege of  
 suspending flags of advertisement; to which statement  
 the officer assented, but intimated that popular com-  
 motion rendered the removal of ours necessary. He  
 was informed that if the Mayor *ordered* the removal  
 of our flag, we should comply with his direction, as it  
 would be in execution of a municipal law, but that we  
 should not voluntarily take it down in compliance with  
 the *request* of any person. The officer responded that  
 the Mayor did order it, and the Manager gave direc-  
 tions for its removal. A few hours afterwards, the  
 Sheriff came into the room, and, in behalf of the trus-  
 tees of the building, took possession of it, closed the  
 doors, and informed the Managers of the Fair that  
 their property must be removed within three hours.  
 Then we learned that plans had been in operation for  
 several days, for our dispossession. Before the Fair  
 was opened, one of our daily newspapers published  
 the fact, that notwithstanding the rebuke which the  
 abolitionists had recently received from the meeting  
 of the Union-savers, they had audaciously announced  
 their intention of holding another Fair, the avowed  
 purpose of which was the dissemination of anti-slavery  
 principles. The journal anxiously inquired if Phila-  
 delphia would suffer such a Fair to be held. The  
 mob did not obey this summons, and it became neces-  
 sary to resort to another mode of warfare against these  
 irrepressible abolitionists, whose respect for Union-  
 saving Meetings seemed to be no greater than that of  
 Southern editors. An effort was made to induce the  
 lessee to eject us from the Hall which he had rented

to us for the week. On his refusal to do this, the trustees attempted to take the building out of his possession. Being foiled in their first effort to accomplish this, they resorted to the plea that he had violated the conditions of his lease, by renting the Hall for a purpose which tended to excite popular commotion. On this plea they succeeded in obtaining a judicial decision in their favor, and the reluctant officers of the law were sent to execute their purpose. Elated with their temporary success, our opponents hastened to herald it southward with telegraphic speed, and to assure their Southern masters of the alacrity with which they had performed for them the service of breaking up the Philadelphia Anti-Slavery Fair. In the mean time the Fair was re-opened in the Assembly Buildings, where it continued until the close of the week. The Report of its managers shows that, notwithstanding the unusual opposition arrayed against it, it was, pecuniarily, very successful.

The mob which was vainly invoked against our Fair, responded to the summons which bade it array itself, once more, against the right of free speech, on the occasion of the delivery of an anti-slavery lecture, by George W. Curtis, in this city, on the evening of the 15th of December. A thoroughly organized plan to take possession of the Hall, assault the lecturer, and disperse the audience, was completely frustrated by the vigilance of the Mayor and his police. Thus, a third time, during the year, was the assaulted right of freedom of speech triumphantly vindicated by the city of Philadelphia.

In our retrospect of the year's experience we are confirmed in our confidence in the principles which we advocate, and the measures which we use for their propagation. Few years of our enterprise have revealed so many tokens of the ripening harvest which is to follow our late and early sowing. We have pursued those methods of operation which we and our fellow-laborers have ever found effective in the prosecution of our cause. These methods are as simple as they are effective, and they are the means by which all the real reforms in the world have been accomplished, viz., the utterance of the truth, by the pen, the printing-press, and the living voice. It is by such appeals to the conscience and heart of the nation that we have sought to produce that change in public sentiment which has found manifestation in the action of political parties and church organizations. The operations of our Society cannot be separated from those of the Pennsylvania Anti-Slavery Society, of which it is, in fact, a part. Our funds, as our Treasurer's Report will show, have been used, either directly or indirectly, through the Pennsylvania and American Anti-Slavery Societies, in circulating anti-slavery newspapers and tracts, and sustaining anti-slavery lectures. The individual influence of the word spoken in season, in the family circle, the social gathering, or by the way-side, and of the act of fidelity to the Right in the hour of trial, which contributes so largely to the guidance of public opinion, comes not within the purview of our Annual Report. Of the faithful performance or neglect of this part of our work, each conscience keeps its own record.

Joyfully, gratefully, we review the past; hopefully we look forward to the labors of the future. In the great moral revolution through which this nation is passing, it is impossible to predict even the events which are nigh at hand. Whether this mighty people, rich in material and intellectual wealth, proud of its attainments in political science, boasting of its civil and religious liberty, yet degraded by the worst existing form of despotism, shall succeed or fail in the solution of the problem of popular government, is yet to be revealed. The only true prosperity, the only safety, of a nation, as of an individual soul, is in adherence to the absolute Right; but this is a truth which men and nations are slow to learn. The doctrine that it is sometimes expedient to violate the law of absolute Right; for the sake of temporary advantage to be gained, a doctrine which is, essentially, a denial that God is a wise governor of the universe, inasmuch as it assumes that it is sometimes unwise and unsafe to obey His laws, is the corner stone of the vast system of American Slavery. Assenting to this doctrine, the founders of our government, in an evil hour, sacrificed the rights of one class of their countrymen to what they considered the political interests of the rest. From that time to this, this false principle of morals has been doing its slow and sure work of poisoning the heart of the nation; and, so thoroughly has this been done that, to-day, the utterance of that simple axiom of Morals, The absolute Right is, of necessity, the highest expediency, is, by politicians and ecclesiastics, accounted wild fanaticism. If this

People is to be saved from moral ruin, it must be by education into this fanaticism: the fanaticism of believing that He who stretched forth the heavens and laid the foundations of the earth, who commanded the morning and caused the day-spring to know its place, who brings forth Mazzaroth in his season, and guides Arcturus with his sons, is able to give moral laws to His universe which it shall be safe for man to obey. To apply this doctrine to the sin of slavery, to seek the emancipation of four millions of slaves, by rousing the conscience and moving the heart of the American people by argument, expostulation and entreaty, is the work of the abolitionists. That Right shall ultimately triumph over Wrong, and Truth vanquish Falsehood, we cannot doubt. The work to which we have pledged ourselves for life, may outlast that life; the anthem of the American jubilee may not greet our ears, but we know that that work shall be accomplished, that that anthem shall be sung. They who oppose physical force to the progress of ideas, and attempt to weaken the power of a great moral principle, may erect their scaffolds on every hill-top in the land, may build their prisons broad and deep, may silence in death every human voice which now pleads the cause of the slave, yet shall they find themselves not one step nearer the accomplishment of their purpose. When "Truth is on the scaffold," and "Wrong is on the throne,"

"That scaffold sways the future, and behind the dim unknown,  
 Standeth God within the shadow, keeping watch above his own."

Every year bears away from us fellow-laborers from whom we part in sadness. During the last year, the abolitionists of this country have been severely bereaved by the death of two of their coadjutors whose zeal, courage, and fidelity, through long years of conflict, placed them in our foremost ranks. Their memories shall be to us an inspiration of strength, as were their brave deeds and earnest words while they were with us.

We address ourselves to the work of another year, with reverent gratitude for the posts assigned to us in the great moral conflict of the age, and with joyous faith that the God of the oppressed is leading their cause onward to victory.

*Philadelphia Female Anti-Slavery Society in account with*  
**ANNIE SHOEMAKER, Treasurer.**

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1858,	DR.	
2d mo.,	To subscription to A. S. Standard, 50 copies,	\$100 00
"	" Liberator, 10 "	25 00
"	" A. S. Bugle, 10 "	15 00
"	" Free South, 5 "	10 00
"	" London A. S. Advocate,	5 00
"	Rent of Hall for Annual Meeting,	2 50
"	Donation to Pa. A. S. Society,	100 00
"	Printing Annual Report,	20 00
3d mo.,	" Fair Committee, bequest of Phebe Jackson,	200 00
5th mo.,	" Donation to Pa. A. S. Society,	125 00
12th mo.,	" do. do.	500 00
"	do. American A. S. Society,	500 00
"	do. Pa. A. S. Society,	200 00
"	do. American A. S. Society,	200 00
"	Advertising,	9 50
1860,		
1st mo.,	Balance in Treasury,	342 46
		<hr/>
		\$2354 46

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1860,	CR.	
	By Balance in Treasury,	\$585 00
	" Members' Subscriptions,	81 50
	" Sale of articles from Fair of '58,	13 00
	" Donation,	50
	" Proceeds of Fair of 1860.	1674 46
		<hr/>
		\$2354 46

LYDIA GILLINGHAM,  
*Auditor.*



## PENNSYLVANIA ANTI-SLAVERY FAIR AND NATIONAL BAZAAR

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The Twenty-fourth Fair was held in Philadelphia, the third week in December.

|           |            |
|-----------|------------|
| Receipts, | \$2,087 23 |
| Expenses, | 404 00     |
|           | <hr/>      |
| Balance,  | \$1,683 23 |

The amount of goods collected exceeded that of any former years.

In addition to the usual Tables furnished by City contributors, there was one by an "Auxiliary Circle,"—an evidence of increasing interest in the community around us in the object for which we labor.

Newton, Wakefield, Bristol, Byberry, Abington, Norristown, Upper Dublin, Chester County, Mullica Hill and Camden furnished their Tables with attractive goods. Contributions were received from Germantown, Frankfort, Chelton Hills, Warwick, Downingtown, Christiansa, New York and Staten Island.

Among the contributions received from Europe were valuable and beautiful articles, which arrived too late for last year's Bazaar. These, with the goods received this year from London, Edinburgh, Dublin, Manchester, Worcester, Bristol, Torquay and Isle of Wight, abundantly furnished one of our largest tables.

A donation of £10 was received from London.

The Fair was opened on the 12th of December, in the spacious saloon of Concert Hall. It was well filled with valuable goods, which met with a ready sale.

The room was crowded with interested visitors; many who had long been accustomed to come to these annual festivals, cheering one another by social intercourse and friendly coöperation, and others who had been drawn to our side by increasing interest in the cause of the slave.

But while order and good fellowship reigned within, and high hopes were entertained that the deep feeling occasioned by the tragic events of the time would increase the

number of earnest workers for the slave, pro-slavery influences were secretly plotting against us.

The first evidence of their success appeared on the fourth day, when an order was received from the Mayor to take down our "Flag," on which was represented the Liberty Bell of "'76," with the time-honored motto, "Proclaim Liberty throughout all the land, unto all the inhabitants thereof," and which had from year to year told to the passers by that the principles of the "Declaration of Independence" were held by us as living realities.

Knowing that this requisition was the enforcing of a city law, we of course yielded, as no principle was involved in the case, feeling, however, that it would not have been enforced save in obedience to a pro-slavery influence.

A few hours after, the Trustees of the Hall, having in vain tried to induce the Lessee to eject us, used the power which a clause in the lease gave them and obtained from the Court a writ, which was placed in the hands of the Sheriff, who as an officer of the law, closed the doors and gave the building into their possession.

An immediate decision as to our course in this emergency being required, a meeting of the Fair Committee was called in the room. After brief and earnest deliberation it was decided to obtain, if possible, another Hall in which to continue the Fair.

Application was made to the Lessee of the Assembly Buildings, where, for many years, our Fairs had been held. He nobly granted us the use of a saloon, into which the goods were removed the next day, and the Fair reopened. It was continued during the remainder of the week with marked success.

The interruption had been great; nevertheless, we feel satisfied with the results of our efforts and encouraged to to work even more abundantly in the future.

On behalf of the Committee,

SARAH PUGH,  
HARRIET D. PURVIS,  
MARGARET A. GRISCOM,  
SARAH C. HALLOWELL.

*Philadelphia, December, 1859.*

# CONSTITUTION

## OF THE PHILADELPHIA

### FEMALE ANTI-SLAVERY SOCIETY.

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Whereas, more than two millions of our fellow countrymen, of these United States, are held in abject bondage; and whereas, we believe that slavery and prejudice against color are contrary to the laws of God, and to the principles of our far-famed Declaration of Independence, and recognizing the right of the slave to immediate emancipation; we deem it our duty to manifest our abhorrence of the flagrant injustice and deep sin of slavery, by united and vigorous exertions for its speedy removal, and for the restoration of the people of color, to their inalienable rights. For these purposes, we the undersigned agree to associate ourselves under the name of "THE PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY."

#### ARTICLE I.

The object of this Society shall be to collect and disseminate correct information of the character of slavery, and of the actual condition of the slaves and free people of color, for the purpose of inducing the community to adopt such measures, as may be in their power, to dispel the prejudice against the people of color, to improve their condition, and to bring about the speedy abolition of slavery.

#### ARTICLE II.

Any female uniting in these views, and contributing to the funds, shall be a member of the Society.

#### ARTICLE III.

The officers of the Society shall be a President, a Vice President, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who, with six other members, shall constitute a Board of Managers. They shall keep a record of their proceedings, which shall be laid before the Society at its stated meetings. They shall have power to fill any vacancy that may occur in their number till the next annual meeting.

#### ARTICLE IV.

The President shall preside at all meetings of the Society, and shall have power to call special meetings of the Society and of the Board.

## ARTICLE V.

The Vice President shall perform the duties of the President in her absence.

## ARTICLE VI.

The Recording Secretary shall keep a record of the transactions of the Society, and notify all meetings of the Society.

## ARTICLE VII.

The Corresponding Secretary shall keep all communications addressed to the Society, and manage all the correspondence with any other bodies or individuals, according to the directions of the Society or of the Managers.

## ARTICLE VIII.

The Treasurer shall collect the subscriptions and grants to the Society, make payments according to its directions, and those of its Managers, and present an audited report at each annual meeting.

## ARTICLE IX.

Stated meetings of the Society shall be held on the second Fifth-day in every month, excepting the Seventh and Eighth months, (July and August.)

## ARTICLE X.

The annual meeting shall be held on the Second Fifth day (Thursday,) of the Second month, (February,) at which time the reports of the Board and Treasurer shall be presented, and the officers for the ensuing year elected.

## ARTICLE XI.

It is especially recommended that the members of this Society should entirely abstain from using the products of slave labor, that we may be able consistently to plead the cause of our brethren in bonds.

## ARTICLE XII.

This Constitution may be altered at any stated meeting by the vote of two-thirds of the members present, notice having been given at a previous meeting.